Volume LXV CHICAGO, APRIL 21, 1910 Number 8

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

What Wouldst Thou More?

The sun and all the stars shine on thy head,
The grass and blossoms all are at thy feet;
Nature's glad pageantries for thee are spread,
Her winds loosed for thee, seminal and sweet;
For thee young morn binds his bright sandals on;
Pale evening leads thee to the mother-fold;
The patient seasons serve thee: none are gone
Of all the glories thronging from of old.
Hoar silence sings thee her primeval lay;
Apt dream wraps round thee her enchanting light;
August companions walk with thee by day,
They share thy bed in darkness of the night:
The full years pour upon thee of their store,
They gather for thy lap. What wouldst thou more?

—*John Vance Cheney.*

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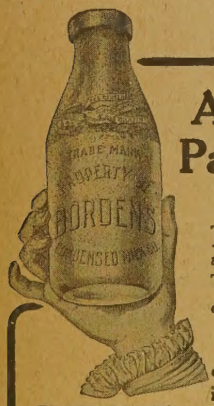

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We publish elsewhere in this issue the first sermon, "Concerning Soil: Plowing," and commend it most highly to our readers.

—From Hoard's Dairyman for January 25, 1910.
Published Weekly at Fort Atkinson, Wis.

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YOUR ACCOUNT INVITED

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Volume LXV. THURSDAY, APRIL 21, 1910. NUMBER 8.

I have a belief of my own, and it comforts me—that by desiring what is perfectly good, even when we don't quite know what it is, and cannot do what we would, we are a part of the divine power against evil, widening the skirts of light, and making the struggle with darkness narrower.

—George Eliot.

Mayor Gaynor's move to close the saloons of New York City on Sunday will prove, if successful, that Chicago has no monopoly of the friends of law and order, and it may prove that as a great city not only needs but can enforce the one day in seven of rest, it is not fanaticism,—that this is not the demand of fanatics, but of common sense; it is not the child of theological bigotry, but of sociological progress.

The pardon of the Minnesota poet is nuts for the newspaper funny-man. It is predicted that there will be a deluge of prison poetry as a result. Let it come; the more the better. The test of a first-class magazine editor is a safer one than most of the official boards of pardon, who constitute the political assets of the appointing governor. And genius at poetry is a much higher claim for renewed confidence than genius in avoiding banking laws and looting insurance companies, to the distress of widows and the pauperizing of washer-women.

It is from a letter written by an eastern minister that the following sentences are taken:

"I feel that out of the West are to come the good things that are born of individual sanity in social co-operation. The East is no longer open-minded as in Emerson days,—the days of transcendentalism; but the West is still young enough to be liberal, and has too recently been debtor to the East to have lose its interest in the wide objective realities. It is significant that "Social Insurrection" is so widespread in the West. Such reforms come not from the coupon-cutting and corporate-managing of the "upper crust." * * * Corporate privilege for private benefit is morally monstrous. Such privilege is brought about by the creation of an artificial individual, by statute law; the joint stock corporation, possessing far more power, but endowed with much less responsibility than the natural individual, whose powers and responsibilities are equal."

We wish that the confidence of our correspondent in the West might not be misplaced, but we fear that conservatism and selfishness and the tyrannies that spring therefrom are not matters of geographical boundaries.

In response to a suggestion of UNITY and others, the Unitarian Temperance Society is to issue in tract form the article in the February *McClure's Magazine*, "The Confessions of a Moderate Drinker," the editor having kindly granted permission. This will be of envelope size and can easily be mailed. It can be slipped into an ordinary letter and sent without additional postage. A friend in Boston generously provides the cost of printing the first edition. The Society appeals to the readers of UNITY for contributions to enable it to give this important document a wide distribution. These contributions will be acknowledged in future issues of the paper. They may be sent to the office of the President of the Society, care J. H. Crooker, 820 South street, Roslindale, Boston, Mass. Copies will be sent free to all contributors. Any one who donates one dollar will have the satisfaction of knowing that 200 copies of this strong plea for total abstinence will be put, so far as possible, into the hands of those who need it, so that any person can, at a very slight cost, preach a powerful temperance sermon to a good sized congregation. And just here is the present line of battle for higher civilization: If no moderate drinkers, there would be practically no drunkards. If no moderate drinkers, nine out of every ten saloons would close at once. If no moderate drinkers, the liquor power would cease to corrupt politics and debauch legislators. If no moderate drinkers, taxes would be lighter, divorces fewer, jails and prisons and almshouses and asylums smaller, the ravages of disease far less, while everything good in the world,—home, school, shop, store, church,—would be greatly blessed. The Society should be commended and helped financially in its efforts to give widest possible publicity to this forceful word which touches the very heart of this grave problem.

The next thing to look for in the way of reform,—it is coming sure! The ever-widening campaign against intoxicating liquors, the unexpected reenforcement to the "dry" army and the surprising victories, is to be followed in due time by a similar uprising of sense and conscience, decency and economy making common cause against tobacco. To speak against the cigar at the present time is like speaking against women's hats,—simply an occasion for a smile. It is a provocation for a titter, and the inspiration of the winks that follow a joke. When, a few months ago, the superintendent of one suburban railway line in Chicago announced the abolishment of

the smoking-car, it was followed with indignation meetings, threats of riot and organized protest. But now there are indications of concerted action on the part of all city street car lines, and the humiliating discovery is made that Chicago, instead of being ahead of the times, is behind other cities. The surprise is that that nuisance and menace to good health has been tolerated so long. The growth of the cigar and cigarette habit in college circles, and even its invasion among the high-stepping ladies who are in "Society" is notorious, and yet it is a dissipation that brings no adequate degree of shame to the perpetrators or of indignation on the part of the public sufferers. The daily paper tells us of a famous contest on the part of the professors and students of a well-known college as to who could keep a cigar burning the longest. And the ladies in a certain fashionable suburb of Chicago in the same paper are announced as being extensive users of the weed. The plain English concerning this habit is that it is a nasty, vulgar, and selfish intrusion upon the rights of others, and the plain science of it is that tobacco is a narcotic carrying with it always the fell effects of narcotics; it is ever a menace to the physical organism, and the plain figures concerning the tobacco trade prove that it is a monstrous waste, a horrible debauchery of earth, a misplacement of human energy, oft-times under conditions most unsanitary; a bill of expense to the individual and the state that cannot be carried without serious results, and that will not always be tolerated. All this will be read by some of our readers as the rabid extravagance of a tobacco hater, the impractical fulmination of an extremist. But the time is coming and that not very distant, when it will be a living, moving, growing reform that will sweep the country. The dictates of science are inexorable, and the conservation of resources on all lines, the urgent demand of statesmanship. Here morality, economy, sanitary health, public decency and private courtesy are all united. Ladies, abandon the vulgarity before you make yourselves ridiculous. Young men, throw away your cigars before you find yourselves slaves and invalids.

Hiram Washington Thomas

Arrangements are being completed for the holding of a fitting memorial service in honor of one who for over twenty-five years was one of Chicago's great spokesmen; one who appreciated its great destiny, represented its large hopes and interpreted the same in terms of faith,—an inclusive, hopeful, loving faith.

Doctor Thomas's going hence was during the hot days of August last when so many of his old friends and of Chicago's representative citizens were absent. The funeral services, held at the Abraham Lincoln Centre, were tender and impressive, revealing how large a place the good Doctor had made for himself in the hearts of his friends. But many of these friends and admirers were, in consequence of the conditions, unable to attend. The time for a fitting public recognition of his services was not then, but the promised more public occasion has never been out of mind, and on Sunday afternoon at three o'clock, May 1, a fitting Memorial Service will be held, under the auspices of the surviving members of the People's Church, the officers and friends of the Congress of Religion, and the Knight Templars' Commandery, at Powers' Theatre, the auditorium in which he began his eventful work of over a quarter of a century in the heart of the city. The Editor of UNITY will preside at this meeting, the Choir of Central Church will render the music, Doctor Hirsch will speak on "Doctor Thomas as a Prophet," Doctor Gunsaulus on "Doctor Thomas as a Citizen," Professor Foster on "Doctor Thomas's Changed Point of View," and Dr. R. A. White, speaking on behalf of the Masonic orders, will speak of "Doctor Thomas in his Fraternal Relations." Rabbi Joseph Stolz and Bishop Samuel Fallows will conduct the devotional exercises.

It is a fitting occasion for UNITY to remind its readers once more of some of the main facts in the notable career of this high and earnest man who for so long a time shared the burdens, the opprobrium, and the inspiration of the causes which UNITY represents.

Doctor Thomas was born in Virginia on the 29th of April, 1832. He began preaching as a Methodist circuit-rider at eighteen years of age; he moved to Iowa in 1855, and for nineteen years was engaged as Pastor of some of the largest churches in the Iowa Conference, viz., those at Madison, Mount Pleasant, Washington and Burlington, Iowa, serving for a while as Chaplain of the State Prison. He came to Chicago in 1869, and spent eleven years in the service of the Methodist Church, serving here again the leading parishes, three years as Pastor of the Park Avenue Methodist Church, three years in the First Methodist Church at the heart of the city, two years as Pastor of the church in Aurora, and three more years as Pastor of the Centenary Church in Chicago. In October, 1881, he was arraigned for heresy by some of the brethren in the Methodist Church. Their fear of the liberal doctrines the genial Doctor was promulgating reacted upon them, bringing both the Doctor and the doctrine into the conspicuous lime-light which set him upon a pedestal and gave him that high opportunity for which all his preceding ministry was fitting preparation. He held the first public services in Hooley's Theater on November 8, 1880, and continued preaching in this place for nearly six years. On the

3rd of May, 1886, the services were moved into the larger and newer McVicker's Theater, the builder and proprietor of which became a staunch supporter and regular attendant of the People's Church. Here for over sixteen years Doctor Thomas continued to speak to the most cosmopolitan audience gathered in the West, perhaps in the country. Traveling men who made Chicago their Sunday home, students, school teachers, professional men, business men, poor men and wealthy men, Jews and Gentiles, black and white, orthodox and heterodox, crowded the theater and were always moved to large thinking and, what is better, to nobler feeling and more worthy action. Doctor Thomas's last service was held on the 3rd of October, 1902, after which he reluctantly yielded to the exhaustion that came from hard work and advancing years.

While thus conspicuously occupying his theater pulpit on Sunday mornings, Doctor Thomas still continued his itinerancy, lecturing in all parts of the country, writing his sermons on the train, never losing a Sunday service. This was before the days of lyceum bureaus; he made his own dates and kept them. Doctor Thomas preached the first sermon at the World's Fair and was active in trying to secure the open gates on Sunday for the high ministrations of art and religion. He served for a month as the first minister of the Chicago University; he raised many thousand dollars to relieve suffering during and after the fire, and with his gun patrolled the streets at night to protect the city from fire and burglars. He offered and was accepted as a bearer to take the contributions of Chicago to the Boer Reconcentrados, but the President refused to grant the requisite papers. In 1881 he became Chaplain of the First Regiment of Illinois Volunteers and continued to be such to the end of his active life. When sixty-seven years of age he offered his services as Chaplain of that regiment for the Cuban war, but Chicago could not spare him. He was Chaplain of the Veteran Corps, for some years President of the Board of Trustees of the Chicago Musical College, and was elected President of the Congress of Religion on its organization in 1894, a position which he held to the end of his life. He believed profoundly in the mission of this organization. It has never had another President. For many years he was President of the Chicago Peace Society. In 1874 he organized and was first President of the Chicago Philosophical Society, which offered a conspicuous clearing-house for the thought-commodities of Chicago's leading thinkers. The last seven years of his life were spent in practical retirement at his beautiful winter home in DeFuniak Springs, Florida, but his pen was never idle; he was a continuous contributor to magazines and papers, the most favored recipient being UNITY, which carried his name among its editorial contributors until his death. The end came on the 12th of August, 1909. Five days later, the 17th of August, the leave-taking word was spoken by the Senior Editor of UNITY and the ashes of Doctor Thomas were placed to rest in Rose Hill Cemetery.

Doctor Thomas was a continuous reader, but his inspirations came from men rather than from books. He was a profound student and a great lover of the men and women about him. His heresies all sprang out of his love for and faith in humanity. He was indeed the Pastor of a People's Church, a people whom he understood, appreciated and trusted with an Abraham Lincoln-like directness and insight. We trust that at the coming Memorial Service announced above the citizens of Chicago will show their appreciation of the great prophet-preacher, the quaint, genial, unique, the only Doctor Thomas.

The Law of Effort

It is a teacher's experience that every man teaches himself. The class room and the instructor are opportunity and example, but nothing is accomplished without the student's effort. Sometimes, indeed, the very best teaching seems to be thrown away because of the pupil's inertia, and the only thing that saves the teacher from condemnation is the recollection that a horse may be led to the water but cannot be forced to drink. The remark that against dulness even the gods are powerless is far from true. Dulness and slow wits yield to the process of education. The desperate case is that of inertia. Against that, indeed, the gods are helpless.

Outside of the class room I often find an astounding inertia. One invites attention to Shakespeare, or Emerson, or Beethoven, or Michael Angelo, and the neighbor with a lazy shrug remarks simply that he does not appreciate poetry or music or painting. The idea seems to be that to appreciate these great things you must be born with an extra sense or a special gift, but the idea is invented as an excuse for laziness, and under the baneful influence of this idea many a man remains stunted and undeveloped. Clement of Alexandria has a fine saying about it. God, he says, conspires with willing souls, but if they abandon their eagerness, the spirit bestowed by God is also restrained. Sir Isaac Newton was asked how he came to make his great discoveries. He answered: By always intending my mind. He did not claim a special gift of which other men were devoid. He believed that the great insights came to him simply because of intense and persistent application of attention.

We may profitably consider how broadly this is true in experience—that the great thoughts and intu-

itions, the great divinations and finest experiences fall to those who court them, that the finding is for the seeker, that the doors open to those who knock. Some men, it is true, show an astonishing art of catching ideas without apparent effort, but it is like a juggler's trick. The man may lightly pluck an egg or an orange from nowhere, but he does not seem able to supply his family that way. Your clever man has flashes of thought or perception, but they are insecure, random, transient, their worth and their purport ill-known. On the other hand a slow and plodding mind may keep strenuously at a matter until he has built up a fortune of well organized apprehensions, a possession of articulated and related and authoritative knowledge that is called science, mastery, wisdom. No man learns a trade without trying and no man achieves science without effort. God conspires only with willing souls.

In terms of trades and crafts this seems to be a trivial truth, but it should be fatal to the complacency of the man who when invited to the wonderland of experience in which Beethoven lived, will sluggishly remark that these things do not appeal to him. Since he is not born the owner of those realms of joy he does not propose to bother about them. He stays outside, poor man. Yet it is quite obvious that to him that knocks the door of that wonderland will open. If he but put a little intensity to it and listen humbly and patiently, then at length the great joy of Beethoven's realm will reverberate through his inward being and he will be an initiate into a richer and more wonderful life.

I have seen people reluctantly consent to visit the art exhibition, and walk idly around and go out. They are insensitive to the masterpieces of painting when they first see them. They do not understand offhand how human experience decrees to itself just that form of expression and they do not revel in the exquisite and subtle relation of the experience and the form in which it utters itself. There is only one road to salvation here. It is the road of effort. We must patiently and persistently attend to these great works. Then the aesthetic perception becomes sensitive and inevitably the work that once was coldly aloof from us becomes a revelation and a means of grace, and some thrill of recognition makes us aware of the presence of that supernal value that we call perfect beauty.

It is much the same with that other functioning of the spirit of man which we call the ethical: the recognition of the good and the enactment of it. Men are contentedly lazy about science and brazen in their indolence about art, but parental severity has made them willing to say that they mean to be good. They profess that they are quite willing to obey what is good and what is duty. Nevertheless they have only taken one step, the step of ethical childhood. They are still inert and by inertia defective. Their obedience is wholesome but they have not won an independent personal life in this matter. They are not masters of the trade. They often fail miserably to know the good, and, when the good is a little disagreeable, they bungle in the doing of it. Very good; if that is our case, let us make an effort and educate ourselves. Let us intend the mind to the good. Let us contemplate the good in its great instances of noble deeds and lofty characters. Then in some shock of trial, in some crisis of choice, the claim of the good to which we have made ourselves thus sensitive, which we have sought and won with patient effort of attention, becomes a swift, binding, personal constraint. It reveals its sanctity and obligation and tragic authority to us, as it cannot to mere children. Now it is *my* enactment and I cleave to it as *my* good. It is my soul's self-imposed law. Moral revelation has come to me. It is a plain fact of experience that the moral consciousness can be thus cultivated, but not without an effort. All men have the endowment but not all men develop the endowment. Through indolence they remain children.

Nihil humani a me alienum puto. Why should we deny ourselves any great experience that ever came to privileged souls? Their privilege was an achievement. What they did we can do. If ever great saints had wonderful privileges of the religious sense and found an access to the spiritual world that made them triumphant over nature and sin and death, shall we not imitate them? Shall we not share their fulness of life? I do not wish to be a mere believer in the reality to them of the spiritual joy. I do not wish to be a mere blind follower without a personal attainment like theirs. I want the thrill and the energy and the glory of spiritual experience in myself. Here, too, the truth of first value is that I must seek, that my intensity is the condition. No mere sluggish and passive soul receives the revelations. Always here, too, there is a preparation of soul, a process of approach, a concentrating of attention and desire, a refining of capacity, an energizing of faculty. Just there our duty and responsibility lie—in spiritual exertion. Origen believed that we were all of us created to a happy equality at the beginning of time but that the condition of staying in that happy estate was constant effort. Some of us were inert and fell behind and are obliged to accept our present unhappy lot as a means of cure and education. But one soul never failed to make effort and use will in the choice and enactment of good. That one was Jesus, and because he loved righteousness and hated iniquity with this constancy of effort, God anointed him with the oil of gladness above his fellows. FRANCIS A. CHRISTIE.

Meadville Theological School.

THE PULPIT

More Battleships

Senator Cummins of Iowa, in his hesitation over the Battleship Bills before Congress, asks for more light from his constituency. At his suggestion the Grant Club of Des Moines, while entertaining a party of Indiana newspaper men, planned a debate on the question, Judge George H. Carr speaking in the interests of the big navy as a Peace agency, while Johnston Brigham, of the State Library, took the negative. The debate was participated in by many others. At the close twenty-seven of the Club members voted against the Battleship Peace Movement, while twenty-one supported Judge Carr's contention. It is the conviction of UNITY that this is the question of questions now before not only the United States, but the world; and hence we make room for so much of Mr. Brigham's address as was put on paper.—EDITOR.

A most convincing form of argument with social economists is the reasoning from the individual to the State. This form of reasoning is thoroughly logical because the group,—whether it be village, city, or the State, is nothing more than an aggregation of citizens. You remember the noble words of Sir William Jones on what constitutes a State:

> Not high-raised battlements or laboured mound,
> Thick wall or moated gate;
> Not cities proud with spires and turrets crowned;
> Not bays and broad-armed ports,
> Where, laughing at the storm, rich navies ride,
> Not these, but—
> —Men, * * * * high-minded men.
> And sovereign Law, that State's collected will,
> O'er throne and globes elate
> Sits empress, crowning good, repressing ill.

A State,—I use the term in its world-sense and not as applied to one of the thirty-six units of our federal union,—a State worthy the name and entitled to high place among the nations of the earth is only an aggregation of high-minded men who know their duties, responsibilities and obligations, and command the respect of other States because they stand conspicuously for the qualities which dignify the individual citizen.

It is a truism that to reform a State you must begin with the individual citizen. The converse of the proposition is that if we would improve the quality of the average citizen, by so much do we elevate the State.

In legislating for the welfare of the State, we recognize the inherent weakness of poor human nature,—our own individual nature included. To illustrate: Man is a sensitive animal, quick to resent an insult or injury, real or fancied. Time was when every man in the South, and many in the North, who could own or otherwise possess a revolver, carried one in his hip-pocket, presumably in self-defense. There was scarcely a man in the entire South who was willing to admit that he carried a revolver for any other purpose than to defend himself, or come to the relief of others, or to protect his family and home.

To the mass of the people this was a good and sufficient reason for carrying small arms. Why has the carrying of a revolver become a marked exception—even in the South? Conditions have changed. The states of the South,—and of the North as well,—have moved on. They long since came to recognize the necessity of protecting the weak from the strong and the strong from their own inherent weaknesses.

Every state in the South,—one after another in quick succession, Kentucky being the last to yield,—has passed laws prohibiting the carrying of concealed weapons. Is it because our southern brethren have lost their fire, their resentment of injuries and insults, real or fancied, their courage in times of crises? No; it is, rather, because, having the mettle of brave men, knowing the intensity of their feelings under pressure, and, too, knowing the awful hazard of an armed population which at any time may be fired by race hatred and the flames fed by intoxicants, they have felt the necessity of stringent prohibitive legislation,—and this in self-defense, literally in defense of self, against the possibilities of murder wrapped up in every individual self, and too against the possibilities of murder in the awful fact that the meanest and most insignificant citizen can with one hand carry to his lips the fuel that fires the brain, impelling the other hand to grasp, aim and fire the death-dealing shot.

Many in the South still carry revolvers,—some under conditions which obtain here in the North,—purely in self-defense in times of undue peril; others in violation of the law, ignoring the wisdom of experience which has been crystallized into law. But the fact remains that the South has gradually emerged from the savagery of hip-pocket rule to the civilizing rule of enforced peace between man and man. Whereas it was once thought foolhardy to move among men without a revolver or knife, or both, it is now regarded as evidence of either timidity or murderous intent to be found carrying concealed weapons.

A West Virginia decision takes the ground that a surmise or inference that violence might be meditated is no ground for defense.

A Georgia decision, in 1872 (46 Ga., 292) pronounced the practice of carrying concealed weapons "a great evil," and said, "The courts and juries should rigidly enforce the law against all who violate it." Ten years later, another Georgia justice (72 Ga.) declared that *even the threat of taking life* did not constitute a defense to the charge of carrying concealed weapons.

Note the significance of these decisions. The suspicion of attack, or of the intent to attack, instinctively inclines the man who entertains suspicion to keep his mind on his weapon and it follows that the hand instinctively, automatically, follows the bent of the mind; and the movement of the hand toward the hip-pocket is to the other party, by the unwritten law of hip-pocket savagery, a challenge to be promptly met.

The only remaining question is, Who is able to shoot first? Where this condition obtains, there can be but one result: not a duel, in which there is some poor show of fairness, but a murder,—the horrible deed taking the life of one, wrecking the life of the other, and bringing untold sorrow and woe to innocent sufferers on both sides, and oftentimes creating a vendetta leading on to a long list of brutal and cowardly assassinations.

You have already anticipated my application. For many woeful centuries the nations have been blindly following the savage code of their individual members, arming themselves for all the possibilities of attack. With splendid armies literally spoiling for a fight, and with costly navies rotting in the harbors of peace because nothing was doing, the powerful na-

tions were all too quick to see their opportunities for conquest in the wiles of diplomacy.

There is no question among students of recent history but that in 1870, the usurper, Louis Napoleon, failing to impress himself upon the French people by acts of statesmanship, deliberately planned the play upon words by which his representative, in conference with a representative of the German empire, retired officially insulted, giving his sovereign his desired pretext to declare war that he might thus artificially rally and unite the French people in a war against their ancient enemy.

There can be no question but that the creation of a navy out of all proportion to its real needs and its numerical and financial strength—rather than the cause or causes assigned for the declaration of war, created the gigantic struggle for empire which the island kingdom of Japan began against Russia,—a war which, while it raised Japan to high place among the powers, has saddled upon the Japanese people, for several generations to come, a burden of debt which any other than a nation of fatalists would regard as appalling, and a burden of woe from which the present generation of mourners will never find relief.

Self-protection unites with the teachings of the world-religion of brotherhood in demanding, not immediate disarmament (the millennial dream of poets in all ages since the advent of the Prince of Peace), but, rather, a return to the reasonable policy of the fathers of the republic—that our favored nation, of all the nations of the world, can afford to dispense with the gigantic navies which cripple and weigh down the masses in less favored Great Britain, Germany, France and Italy, can with safety limit its navy to its present fleet of battleships, which are demonstrably more than are necessary to defend our coast, to keep the peace in our western world, and to maintain the integrity of the Monroe doctrine.

What is this "policy of the fathers" to which I have referred? Let me briefly summarize.

He who in defense of our liberties was first in war, and in defining our relations with other nations was "first in peace," in that greatest legacy of peace and good-will ever bequeathed a grateful people, known in history as "Washington's Farewell Address," uttered these significant words:

> "It will be worthy of a free, enlightened, and at no distant period a great nation to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence. Who can doubt that in the course of time and things the fruits of such a plan would richly repay any temporary advantages which might be lost by a steady adherence to it?"

Washington then exhorts his people to keep free from those antipathies which dispose one nation to offer, or unduly resent, insults and injuries leading on to "frequent collisions, obstinate, envenomed and bloody contests."

He further says that "our detached and distant situation invites and enables us to remain free from entangling alliances," and prophesies that "the period is not far off when we may defy material injury from external annoyance; . . . when belligerent nations . . . will not lightly hazard the giving us provocation."

"Taking care always to keep ourselves by suitable establishments on a respectable defensive posture," he is certain "we may safely trust to temporary alliances for extraordinary emergencies."

President Adams, in his special message, May 16, 1797, says:

> "Our seacoasts, from their great extent, are . . . more easily defended by a naval force than any other. . . . The distance of the United States from Europe, and the well-known promptitude, ardor and courage of the people in defense of their country happily diminish the probability of invasion."

In his fourth annual address he again refers to "our distance from Europe" as a source of strength.

President Jefferson, in his first inaugural, pronounces ours "the strongest government on earth," and among the elements of its strength he names the important fact that it is "kindly separated by nature and a wide ocean from the exterminating havoc of one quarter of the globe," the conclusion being that we are practically free from the peril of invasion, ever present to the nations of the old world.

In his first message, Jefferson declares that "sound principles will not justify our taxing the industry of our fellow citizens to accumulate treasure for wars to happen we know not when." He follows this utterance with a recommendation that the expenses of the army and navy be revised, with a view to their reduction. And yet the cost of our defense in Jefferson's time was almost nominal compared with the present enormous budgets. So much for the policy of the fathers of the Republic.

But the war party in congress urge the maintenance of the Monroe doctrine as a pretext for the building of more and ever more destructive battleships. What was the war policy of the author of that doctrine? Said President Monroe in his first inaugural, two years after our second war with Great Britain:

> "Our distance from Europe and the just, moderate, and pacific policy of our Government may form some security against these dangers [dangers from abroad] but they ought to be anticipated and guarded against."

How? By building great fleets and sailing them on every sea? No; hear him:

> "Our land and naval forces should be moderate, but adequate to the necessary purposes."

What did he regard as a necessary purpose? A policy of so-called aggressive defense? No; referring to our small navy, he says:

> The latter, retained within the limits proper in a state of peace, might aid in maintaining the neutrality of the United States with dignity in the wars of other powers and in saving the property of their citizens from spoliation.

But to our reserves—the militia—does Monroe look for our real defense. He adds:

> Invasions may be made too formidable to be resisted by any land and naval force which it would comport either with the principles of our Government or the circumstances of our people to maintain. . . . With such an organization of such a people the United States have nothing to dread from foreign invasion.

In this year of grace, 1910, the dream of James Monroe is more than realized. Not only have we the second, or at least the third, of the great navies of the world, whose recent world-encircling voyage commanded the admiration of the smaller nations and the envy of the great nations, but we also have one of the largest bodies of reserves in the world,—a body of militia numbering over 125,000 men, armed and equipped for emergencies, a force of citizen-soldiery that could overrun Canada before Great Britain could

launch a singe dreadnought—with its accompanying flotilla of feeders, cruisers and torpedo boats; a militia that, with our submarine harbor defenses, to say nothing of our battleships, cruisers and torpedo boats, would easily render helpless the strongest fleet which Japan might foolhardily send across the Pacific thousands of miles beyond its bases of supplies.

But how can we enforce the Monroe doctrine without a navy big enough and destructive enough to meet any or all the great navies of the world? I answer: Enforce it as President Cleveland enforced it in 1895, against the possibility of attack by the greatest navy on the seas, and that, too, before we had built any of the great battleships which have made our navy terrible. You remember Great Britain insisted upon a boundary line for British Guiana, which Venezuela maintained was an infringement on her territory. President Cleveland, invoking the Monroe doctrine, suggested arbitration. Great Britain insisted that the Monroe doctrine,—in the language of the "Mikado,"—"had nothing to do with the case"; but nevertheless "fully concurred with the view President Monroe apparently entertained, and here is a broad basis of our security in maintaining that doctrine, that any disturbance of the existing territorial distribution in that (our) hemisphere by any fresh acquisitions on the part of any European state would be a highly inexpedient change,"—a concession which was, and is, our ample security against invasion.

Let us give President Cleveland credit for anticipating Great Britain's admission, for he was well advised that France, Spain and Holland would eagerly join us in armed protests against any enroachments of a strong nation upon a weak one in South American territory. Great Britain at first refused to arbitrate; but when President Cleveland informed congress of his purpose to ascertain the facts in the case and govern his official course accordingly, the empire with the greatest navy in the world gracefully yielded, and peaceful arbitration followed.

The Monroe doctrine thereafter more firmly established than ever before, President Cleveland, with well-founded satisfaction, informed congress that negotiations for a treaty of general arbitration for all differences between Great Britain and the United States were far advanced, giving promise of reaching successful consummation at an early date.

Thus concluded the proudest event in the history of the Cleveland administration, and one of the greatest chapters in the history of progress from savagery to civilization,—from an era of the wager of battle to the oncoming era of voluntary arbitration.

Viewing the question in the light of our traditions and history, and in the light of twentieth century progress and promise, shall we go on adding to the number of our costly and deadly battleships, with their accompanying flotillas of colliers, cruisers, torpedo-boats, torpedo-destroyers, supply ships and floating hospitals, to say nothing of those vultures of the air which at Fort Myer are practicing their wings for service in support of future navies in imaginary battles against imaginary enemies?

Shall we as a people lose our head when next confronted by the perennial war-scarce,—a scare thriftily promoted by eager ship-builders, and eloquently seconded by the Hobsons in congress and the doughty warriors of the magazines, the newspapers and the Chautauqua platforms?

Shall we not rather stick to the traditions of our forefathers, relying on the eternal principles of justice between nations, relying also upon the naval advantage of our position, thousand of miles from old world bases of supplies; relying also upon the eagerness of rival old-world powers to checkmate any attempt to destroy or even weaken the present balance of power maintained by the United States among the nations of the world?

Upon what slight foundation is our perennial war-scare based?

In the first place, we have at present, and are likely to have for years to come, little commerce to protect upon the high seas, for most of our commerce is carried on in foreign ships which no enemy of ours would dare attack.

And, again, the jeopardy of our coastwise cities is greatly exaggerated. You need not take my word for this. I have the word of Captain James T. Mahan,—acknowledged to be the greatest naval expert and best authority on naval warfare in the world,—that a few fast-sailing cruisers along our coast, twenty miles off shore, could effectively blockade the land-locked approaches of our coast cities; these, with, fortifications, submarine torpedoes, and coast-line telegraphs and railroads, enabling us to mass troops and supplies at any threatened point, would render alien foothold on our soil practically impossible.

Captain Mahan was, as you know, one of our nation's representatives in the first Peace Conference at The Hague. In a published review of the work of the Peace Conference he dwells upon the success of that body in inducing nations voluntarily to sign treaties in times of peace, their avowed purpose being to avert war. That these conferences have largely diminished the probabilities of war, and thus pushed still farther into remoteness our need of a large navy, is generally conceded by thinking men, by some gladly, by others reluctantly,—the viewpoint depending upon whether one believes with the actual warrior, Sherman, that "war is hell," or with Hobson, the man at Santiago who swam his way to glory,—and is still swimming in a sea of glory, but far beyond his depth,—that war is the world's great civilizer and benefactor.

In an able article which attracted world-wide comment, entiled "Current Fallacies upon Naval Subjects," Captain Mahan strikes hard blows at the war-party by simply stating a few facts of prime importance in the solution of the question of more battleships. Note his words: "All our greatest cities on the Atlantic and gulf coasts can be locally defended better by forts than by battleships."

Again: "Were our navy half the size of the British, she (Great Britain) could not afford to send half her fleet so far away from home; nor, if we had half ours in the Pacific and half in the Atlantic, could she afford to send one-third or one-fourth of her entire navy so far from her greatest interests, independent of the fact that, even if victorious it would be very badly used before our force was defeated. Hawaii is not worth that to Great Britain. Great Britain would not find its value equivalent to our resentment at her holding

it." He adds: "The argument as to the British fleet is still stronger as to France, for she is as distant as Great Britain and has a smaller navy."

"This brief train of reasoning," he concludes, "will suggest why it is not necessary to have a navy equal to the greatest, in order to insure that sense of fear which deters a rival from war, or handicaps his action in war."

This greatest of naval authorities takes pains also to show his readers the fallacy that an inferior force "has no chance against a superior," arguing that much depends upon position, condition, skill and courage. He emphasizes the Napoleonic maxim which may be freely translated into the familiar words, "Position is everything."

The splendid outgrowth of the modern movement for a world-peace includes not alone the actual creation of a world-congress of nations and the voluntary arbitrament of enormous claims and counter-claims, and the settlement of the questions of boundary, and of fishers' and sealers' rights in neutral waters, in all of which American statesmanship has borne an honorable and even glorious part. It includes also sure progress toward an international parliament, a literal federation of the world, and a high court of nations, in which equity, not threatening navies, shall settle international disputes. It includes the recent compact of the nations bordering on the Baltic, and another compact of the nations bordering on the North Sea, to respect forever the territorial rights of each and all. It includes the neutralization of Norway, Switzerland and Belgium, also the recent ratification of eighty arbitration treaties, in twenty of which our own government is included.

It includes our Bureau of the American Republics, also a High Court in which all the States of Central America now arbitrate their differences. It also includes the crowning act of President Roosevelt's highly personalized administration, his friendly offices as a Minister of Peace to the well-nigh exhausted governments of Russia and Japan ending in a treaty of peace gladly hailed by both nations as an honorable settlement of the most relentless and exhaustive war in history.

Long after Theodore Roosevelt, the broncho-buster, the rough-rider and the lion-killer, shall have passed into tradition as an example of the savagery still lingering in noble statures, Theodore Roosevelt, the peace-promoter, will be named in history in connection with America's noble response to the world-wide demand for world-federation, and with his own splendid initiative in bringing to a close the awful tragedy in which Russia and Japan seemed hopelessly involved.

So much for the world situation; but what of the situation at home? We are facing a deficit of more than $100,000,000, largely due to the enormous sums expended in payment of the cost of wars past and wars to come. We are confronted with the statement of our secretary of the treasury that in the last thirty years, while our population has increased eighty-five per cent and our wealth one hundred and eighty-five, our expenses have increased four hundred per cent. Coupled with this statement is the assertion, repeatedly made on the floor of congress, and, to my knowledge, never denied, that sixty-five per cent of our vast expenditure of government is chargeable to war and war's alarms.

I am not here to condemn the action of past congresses. I would simply call a halt. I would see this club, named after that pre-eminent soldier whose words, "Let us have peace," are his own best eulogy, I would have the Grant Club give emphatic answer to the question seriously propounded by Senator Cummins when he stood in your presence a few weeks ago. I would have the Grant Club give emphatic answer to the recent call of our secretary of the navy for twenty-seven new vessels, four of them to be costlier, and deadlier, battleships than were ever before built, these to cost not less than $40,000,000, and to be followed by others possibly still costlier and more deadly. I would answer our belligerent secretary of the navy to this effect:

"With thirty-one first-class battleships, with cruisers, colliers, torpedo boats, torpedo destroyers, and hospital ships; with not a single known enemy in the whole world, with no possible enemy that dares or can afford to let slip the dogs of war in the presence of rival nations committed against any re-distribution of power or possession on American soil; with well-founded confidence in the security of our position, thousands of miles removed from European and Asiatic bases of supplies, we demand a halt in this mad rush for world supremacy under the guise of so-called aggressive self-defense. Let us send word to the jingoes in Washington that we have substituted for the misleading motto, "In times of peace prepare for war," another and a better one, "In times of peace provide against a possible recurrence of war."

With a nation-wide demand for the practical, non-political application of our conservation policy, committed as we are to a costly irrigation policy demanding millions; with the Panama Canal calling for millions more; with an intelligent home demand that our untold treasures now running to waste—our water-powers—be utilized by the building of dams and the canalization of our river beds, thus freeing our railroads from congestion and providing low rates of transportation between our farms and our coasts; with the reasonable demand of the public that our government shall use its powers for the stamping out of disease and crime by removal of the sources and causes of those evils; with a general demand of our wage-earners and consumers generally for the overthrow, or regulation, of the great trusts and little combinations which extort from the poor the means whereby they live—a demand never so insistent as it is today, and likely to be still more insistent tomorrow—in the face of these conditions and the world conditions already named, what do you think of the wisdom of a secretary of the navy who could bring himself to the point of calling for twenty-seven more war vessels,—and this declared to be only preliminary to still greater demands in the near future?

Away back in 1817, long before the present peace movement became a potent force in the world's affairs, the United States and Great Britain formed a compact to remove forts and battleships from the Canadian-American border, thus insuring peace along three thousand miles of borderland. Genuine fraternal spirit has ever since combined with self-interest in keeping that pact inviolate. But suppose the policy of so-called armed peace had prevailed, and the St.

Lawrence and our Great Lakes had been lined with rival forts, and rival cruisers and battleships had all these years been given free course and been glorified, from the mouth of the St. Lawrence to Duluth,—how impossible would it have been to preserve the peace! How inevitable would have been the occurrences leading on to war! But now, how different! In all that vast inland sea, that "heart of the world's heart," no sign of belligerency!

Most of you have witnessed the stately procession of lake-steamers through Detroit river—argosies of commerce undisturbed by war's alarms, moving in almost continuous line to and from the great marts of commerce, bearing costly bales from the markets of the world in exchange for the products of Canadian and American mines and prairies,—a grand, imposing spectacle, filling the imagination with pictures of a near-coming time when battleflags shall be furled and when our American Republic, in co-operation with the great English-speaking nation across the water, shall by precept and example lead the way to the realization of the dream of our great poet of democracy who, sitting "by blue Ontario's shore," and seeing as in a vision that "one nation must lead, one land must be the promise and the reliance of the future," exclaimed: "Here is not merely a nation but a teeming nation of nations."

"The New Hope of Immortality"

Whether or not any man is constituted immortal is not susceptible of proof. Still less can it be demonstrated that mankind is so constituted. Conversely, it cannot be proved that any particular man is not immortal; and of course, the harder proposition, that no man is immortal, is incapable of demonstration. It may be that some men are immortal, and some are not; or that all are immortal, or that none are. The great and perennially interesting question is always an open question.

Christianity has been construed from the beginning that human immortality has been a recognized Christian doctrine. The primary authority for this doctrine is the teaching of Jesus, supported by his alleged reappearance alive after his death on the cross. This was the ground of the faith in the life after death of St. Paul and the other apostles and early disciples of Jesus. It was not established in the beginning without opposition, criticism, controversy. Nor has there been any Christian age when it has not been questioned and controverted. The antecedent improbability that man is an exception to the rule of mortality in the animal kingdom is so great that the doctrine of his survival, however authenticated, was bound to be subjected to close scrutiny. In some periods the manner in which the doctrine has been questioned has been so cogent or so proscriptive as greatly to affect belief in it, while in other periods the belief has been so general and so strong as almost to silence cavil.

In the last half century the vast development of physical science and of the science of biology in particular, with the adoption of scientific methods of verification, have had two marked results as to the idea of human immortality: (1) It has subjected all the alleged proofs to more searching tests. (2) It has developed a habit of mind unfavorable to belief in "spiritual realities." Said Jesus, "How hardly shall they that have riches enter the kingdom." In our time it might be said, how hardly shall they that have been brought up under the dominion of the scientific habit of mind accept doctrines not scientifically verifiable.

Under these circumstances the advocates of religion are searching for a "new hope of immortality." Preachers, arrived at the Easter festival, and either conscious that their own faith has been undermined, or aware that many of their hearers will listen with impatience to the presentation of the traditional view, exercise their ingenuity to so recast the argument for immortality as to make it acceptable, and if they know how, forcible, to minds touched with the frost of doubt.

In this search for a new ground of hope in a future life, the teachers and preachers of religion have been aided by the appearance, in somewhat altered guise, of opinions so ancient as almost to be forgotten; and a number of lately patented varieties of psychic theory, Theosophy, and the entire brood of occultism, have brought a certain support. Spiritualism has shed some light on the eclipse of faith. And "New Thought," "Mental Science," "Christian Science," and several other forms of belief drawing more or less upon things out of sight, have combined with pietism and mysticism to help religious thinkers and preachers to penetrate somewhat "to that within the veil."

In UNITY for March 24, Rev. Richard W. Boynton, in the sixth of his series of discourses on President Eliot's "Religion of the Future," makes a statement of what he deems "The New Hope of Immortality." His position is that the essential and real man is a spiritual person, and as such is the natural inheritor of immortality: "The new hope of immortality means, then, a confident trust that after what seems to our human and physical senses the deep and final sleep of death, the 'inner essence' of us, the soul, or spiritual personality, will rise refreshed into a life as yet unimaginable by us because we have as yet no means of apprehending it." I think this is a sound and impregnable position. But I should hardly call it a "new hope." Aristotle taught a closely similar doctrine in his metaphysics, the only difference being that in his theory, the "inner essence" of the soul, or what he termed the higher powers, excluded memory and imagination along with the senses, in the future state. Old age gradually, and death finally eliminated the latter. To the same purport was Leibnitz's subtle analysis of the nature of the human spirit, and Hegel's doctrine of "Conscious Immortality," of which Theodore Parker made so much. And, to make a rapid descent, both in time and in space, I may mention that in my lectures given to the students of the divinity school of St. Lawrence University some years since, I used this language: "Man is the spiritual child of God. The difference between him and a seraph, or between him and God is a difference of degree and of quality in the same thing. In this fact, which I take to be fundamental, we have man's rank in the scale of being, his prerogatives as a person, and his destiny. For nature concludes destiny. Here is the solid ground of faith in his immortality. He shares with other spiritual beings and with God, the permanence which is an attribute of spirit." This I understand to be Mr. Boyn-

ton's position, and it seems to me unassailable. In the last analysis, this is a spiritual universe.

It deserves to be remarked, however, that because a position is sound, philosophically and cosmologically, it does not follow that it will commend itself to the popular mind, or become a "new hope" to people in general. The postulate that man is a spiritual being, a child of God, and thus an heir of immortality, seems so reasonable and conclusive to the man of spiritual mind, that he expects it to be accepted on every side. But what we must reckon with is the unspiritual mind, or the only feebly developed spiritual mind, which abounds in every stratum of society. To six persons out of every seven, the proposition is almost without meaning; and not seldom the seventh will assent to it as an intelligible and logical formula, without feeling that it carries any weight in solving his personal problem. These persons have no inner witness that they are spiritual children of God. While they would not dispute it, they cannot be said to believe it. Yet are they keenly alive to the tremendous fact of death and fervently desirous of deliverance from its dark dominion.

Now if any present help is to come to these persons,—and they comprise all but a fraction of our race, be it remembered,—it must be from some other source. A stone-cutter, a quaint and original character with whom Star King cultivated familiarity at Pigeon Cove, went to hear the brilliant preacher. The discourse was one in which Mr. King sought to explain how the consciousness of spiritual things, and finally of the immortal life, may be acquired; and he rose to a height of eloquence in his vision of what would come to pass when this desirable spiritual estate should be attained. Seeking the stone-cutter friend the next day, he listened to this comment on his sermon: "Yes, Mr. King, I see that them as has wings can fly; but what I want to know is, what becomes of fellers like me that ain't got more'n a feather or two." Here was the dimness of spiritual vision in alliance with a keen human longing for the best estate and for continued existence; and this, I judge, may be taken as symptomatic of the general situation.

It becomes a question of more than academic interest, whether the preacher, even the Liberal preacher, is making the best use of his opportunity, when he puts to one side, as practically irrelevant, the traditional ground of Christian belief in a future life. To say that it challenges belief, that it is beset with difficulties, that the prepossessions of the scientific mind are against accepting the Gospel story, is not to foreclose the case. For all the hypotheses are under a common disability. Not one of them is demonstrable. Theodore Parker used to say, "I am conscious of my immortality." But what has that to do with me, who am conscious of no such thing? I think man is God's spiritual child, and so immortal. But so far as I can learn, most people do not think so; or at best think it in no profound and cogent degree. The acute and eloquent arguments of Dr. Martineau, presented in the closing pages of his "Study of Religion," could not be followed by many of the people. And at the end they stop much short of proof; they only go the length of answering certain materialistic objections.

I cannot ask your space to advance any reasons of my own for thinking the common Christian belief as well authenticated as any of the several I have examined. But I may remark that if a life after the death of the body be intrinsically incredible, the most that can be said against the account of the after-death life of Jesus is that it is involved with all the others in an *a priori* improbability. If on the other hand, continued existence for the spirit after the body has ceased its functions be not intrinsically unbelievable, the narrative of the death, burial and resuscitation of Jesus, with the inference from it, that if one man was found to be alive after death, a powerful presumption is thus created that all men will be found to be alive, becomes probable; while its dramatic character and its relation to the greatest name in human history, give it an advantage with "all sorts and conditions of men," immeasurably beyond that of every other ground of hope. It takes hold of the heart and hope and imagination of mankind as no substitute begins to do; and by the test, at once practical and scientific, of resident potencies to affect the opinions and conduct of men, it easily outweighs them all.

I. M. ATWOOD.

Rochester, N. Y.

A Toastmaster's Fancy

Ladies and Gentlemen: There is an old tradition among the people of Italy that men who were producing some of the finest violins made in the olden time sought for wood with which to manufacture those great instruments in the mountain cottages, choosing those that had been inhabited for generations by the happiest people on earth, families who had been noted for love and song and story.

The thought of these violin makers was that the rafters of such a cottage had listened to the love songs of young people, to the lullabies of mothers rocking their children, to the joyful songs of fathers in happy, contented homes, and they believed that in the wooden beams and rafters of such cottage homes had been absorbed some of the sweetness that they had listened to all those years and that it could be transmitted to the delicate instruments they were making, and so they sought far and near for these embodiments of human tenderness.

As I have listened to the beautiful tones of the violin which has been giving us so much pleasure with the rest of the orchestra for the last two days, I have wondered where this violin was made, where the wood came from to make this instrument which has given us so much enjoyment and so much sweetness. You may think it is all in the man who is manipulating the instrument, and I don't know but it is, but still I like to think that there is something in the wood that violin is made of that is proclaiming to us the happiness it has listened to, and so I am sure we shall all be glad to listen once more to the music which has helped so much to make our sessions enjoyable here.

EXPERIENCE

Behold yon rough and flinty road
Where youth, now youth no more,
Gropes whining, seeking crumbs of loaves
He cast away of yore.

—Emma Ghent Curtis in the Century.

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THE FIELD

"The World is my Country, to do good is my Religion."

FOREIGN NOTES

"HIGHER THOUGHT" IN PARIS.—So rapid and general for some years past, has been the growth of interest in those forms of mental and spiritual development currently designated as "New Thought," "Higher Thought," "Practical Christianity," etc., that one is no longer surprised to meet earnest, quiet, happy-faced followers and practicers of this new teaching of the "Inner Light," or eager learners and inquirers in the most diverse circles, orthodox and liberal, Presbyterian, Roman Catholic, Universalist, or what not.

It is therefore with the confident assurance that the information will be welcome to some, at least, of UNITY'S constituency, that I call attention to a circular received not long since from London, announcing the prospective opening of a "Higher Thought" center in Paris. While the movement for the establishment of this center emanates from England, from the "Higher Thought" Center 10, Cheniston Gardens, Kensington and the Doré Gallery, London, interested support comes, as will be seen, from America. To quote from the circular:

"The sum of £100 is required to guarantee the rent of the premises for the first year and to furnish a lecture room and library. Should the whole of this sum not be required, by the Center becoming self-supporting, it would be devoted by degrees to the translation into French and publication of the books considered most essential by the Committee of the "Higher Thought" Center in London.

"There are in Paris every winter many American and English people interested in "Higher Thought" who would no doubt gladly avail themselves of the opportunities afforded by such a Center, having, up to the present, had no common meeting ground.

"Miss Dove, who spent the past winter in Paris, was much pleased to find that already the French people are beginning to be interested in this teaching and it is proposed that in a short time lectures in French should be given as well as in English.

"The number of books which have been translated into French is at present very limited, but it is hoped that it may in time be largely increased.

"Miss Dove intends to return to Paris in September and hopes to open the Center in October. . . . . It is expected that there will be sufficient accommodation in the Center to enable teachers or students to reside in the house during their stay in Paris."

In an accompanying letter, Miss Dove writes: "We are notifying the Truth Centers in America in the hope that it may be of use also to American teachers traveling in Europe, as they will there find a platform from which they may be heard and thus come in touch with many who would benefit by their words."

In a happy letter received since, Miss Dove reports: "The Lord is truly blessing his own work and pouring us out of his abundance so that the work is to be started next month instead of our waiting till the autumn. People in Paris are hungering for the teaching and we are having evidences of how ripe the harvest is every day. What is now necessary is to get the laborers. . . .Everywhere people seem to be waking up to the realization of these great truths. One of the most delightful things is that a lady from Pittsburg has offered to pay the rent, which enables the work to start in a much bigger way than we had intended. Further details are promised as the work progresses. M. E. H.

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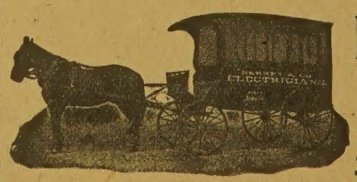

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